1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10
Northern Paiute NR 13

K 301 length is "a little too much." The unit, according to one informant, is the length of the extended left arm to the upper end of the humerus, or across the chest in addition to the point of the right shoulder. The other gave the unit as a doubled string from the extended left hand K [436] to the sternum; that is, a fathom. One thing is clear, that there is no great concern for dentalia as money, as among the lower Klamath tribes. The strings are not standardized either as to length or size of the individual shells. Long dentalia are more valuable than the short, but my informants never knew anyone to argue over the precise length of a shell. Both men agreed that the several kinds of beads, or at least the best, are not worked by the Klamath, but come from the K south. They are either found in raided Achomawi-Atsugewi camps [721] or are traded from these people or possibly the Shasta. Both were [439] certain that the shells are not obtained from the north. This is something of a puzzle, because the Columbia river people have dentalia and [177] use them extensively in trade. Furthermore, the ultimate point of origin of the shells is the coast of Washington and British Columbia. [174] The discrepancy in the statement is further accentuated by the Yurok statement that the shells came to them both along the coast and down the Klamath river.[399]

K [189] Finger rings are not made, nor bracelets, except for young children. The cast skin of a water snake is wrapped around their wrists so that they will swim well.

K 302 Face painting is general, a daily usage, not confined to gala events, but more obvious at that time. The shaman's body is painted red during his winter performances. Red is the color in general use, [756] white only at dances, and black alone in mourning. Those who go to war paint themselves red, not black, with their faces white. I have [822] pointed out elsewhere[400] that red paint is associated with warfare by the Basin tribes and their Californian and Arizonan neighbors. Here it may be added that black is used by Plains warriors. At dances white pigment, found along the creek banks, is smeared on the palms which are then pressed on the face or on a woman's smooth hair to K form patterns. Red paint is difficult to get. It comes from a few [317] localities in the mountains near Crater lake. The Northern Paiute NP are said to have quantities of it, however.

[317] In winter women smear their faces, hands, and arms with a mixture of charcoal and pitch, or deer grease, or of pitch and grease

K 751

[399] Kroeber, Handbook, 22.
[400] Havasupai Ethnography, 207.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

802

60, nŏtaksŏpt dŏ'nkni te'ĕwŭnĭp.
70, la'pksŏpt dŏ'nkni te'ĕwŭnĭp.
80, da'nksŏpt dŏ'nkni te'ĕwŭnĭp.
90, nŏtaxă'ĕks dŏ'nkni te'ĕwŭnĭp.
98, nŏtaxă'ĕks dŏ'nkni te'ĕwŭnĭp pe'ĕn da'nksŏpt.
100, te'ĕwŭnĭpni te'ĕwŭnĭp.
101, te'ĕwŭnĭpni te'ĕwŭnĭp pe'ĕnas.

The numbers eleven to nineteen are abbreviated forms, the full form for sixteen, for instance, is nŏ'tsksŏptial'ʟ ha te'ĕwŭnĭp ŏnt.

Even without extended etymological analysis, which I am not prepared to make, the basis of this numeration is transparent. One to six, nine, and ten are individual stems; seven is based on two, and eight on three. This suggests a quinary and decimal basis. From twenty up the basic count is by tens. Intermediate integers are so many tens plus the units, as in English. The exception is such an integer as twenty-one which looks like "two tens plus." Why the form for sixty and above differs from the lower round numbers, I do not know.

These numbers are used in counting all classes of objects. Gatschet remarks that classifiers "are appended to the numeral to indicate the shape or exterior of the objects counted."[111] The only other number I found was a score, the ten fingers and toes together, na'sat. There are no similar collective terms for the fingers of one hand or of both. Only a circumlocution can be used, like lugawa'wals, the fingers, or pĕtcŏ'mnxlugawa'wals, the toes all together (pĕtc is foot). Ordinarily the ordinal numbers are not used in counting the fingers; one does not usually say one finger, but specifies it by name. The toes are enumerated like the fingers.[112]

822

The following list of colors was recorded:

tŏktŏ'kli, red.
tlo'tlalwi, green.
mĕtemĕ'teli, blue.
spa'lpteli, yellow.
kŏp'kauli' brown.
bŏ'ebŏeli, black.
ba'lball, white.
ge'lŏpel, gray (English, gray ?), means dirty.

[177]

My informant said that the word for blue was in use before the coming of the whites; she denied that there was a single word for blue-green. This implies that the familiar blue-green confusion was lacking here. I did not test any of these people for their color sense with color-wools.

[111] 1:523.

[112] For the finger names, see the list of months above.